The LUTHERAN

CHURCH LEADERS IN SCOTLAND

World Council officials enter Edinburgh cathedral

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Vol. 42, No. 50

SEPTEMBER 14, 1960

REFLECTORS

WHEN WE WERE camping at Saginaw Bay this summer, we often went to the beach at dusk to watch the sunset. One night we began to wonder about the distant lighthouse, whose shafts pierced the night to warn boats from the rocky reefs along the shore.

"How far away do you think that lighthouse is?" I asked the children. We concluded that the only way to find out was to visit the lighthouse and inspect it, if possible. It turned out to be thirteen miles away.

THE ATTENDANT asked us how big a bulb we thought was used. I hazarded a guess —"About a 2,000-watt bulb?" After all, thirteen miles! He chuckled as he told me that the light was cast by a 60-watt bulb. By means of ingenious reflectors, its intensity was increased so it could throw its light for long distances.

Later that week, we discussed our plans for Sunday. No religious service had been planned at the camping area.

Robin ventured, "Daddy's a minister. Why don't we have our own service and invite the other campers to come?"

"I'll lead the hymns," volunteered Diane.

"And I'll read the lessons," added Craig.

THE YOUNGSTERS spread the word around camp and on Sunday we had a fair-sized congregation. During the service I couldn't help thinking about that lighthouse and how we too, wherever we are, can serve as reflectors of him who is the light of the world.

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● FOR A BETTER PART of this summer, a group of Lutheran pastors "went Puerto Rican" in New York. They spoke Spanish with each other (initial vocabulary: *Còmo està usted?*), shopped in Puerto Rican stores, ate in Puerto Rican restaurants, and had an endless string of conferences with leaders of New York's one-million-plus Spanish-speaking population. The story on what's behind this effort (which was sometimes fun) begins on *page 11.*

● THERE HAS BEEN MUCH misunderstanding about the Christian view of sex. The executive secretary of the United Lutheran Board of Social Missions, Dr. Harold Haas, has written a book on marriage in which some of these misunderstandings are being cleared up. Christ, he says, freed us from sin. This redemption includes every part of life. And sex is part of life. In the purpose of God, sex is good (*page 18*).

● THIS MONTH leaders of all major Lutheran bodies convene at Atlanta, Georgia, to discuss the changing South. They will hear reports from southern churchmen and executives concerned with home mission development, and talk about ways and means of bringing the message of the church to bear on millions of unchurched people in eleven southern states. The news story is on *page 33.*

● OUR COVER: ULC President Franklin Clark Fry, Dr. W. A. Visser 't Hooft and Bishop Hanns Lilje were target of news photographers last month as they entered St. Giles Cathedral in Edinburgh during a central committee meeting of the World Council of Churches. The service, held in the presence of the Queen Mother, marked the 50th anniversary of the first world missionary conference. For news of another anniversary involving Dr. Fry turn to *page 38.*

THE CHURCH IN THE NEWS

Catholics face Cuban crisis

Relations between the Roman Catholic Church and the Cuban regime of Premier Fidel Castro had worsened during the past month. In several areas pro-Castro groups attacked churchgoers as they left services at which a letter had been read warning against Communist influence in the Cuban government. Six Roman Catholic youths were arrested after a melee with a Communist group outside a church in a Havana suburb. A priest who said he was trying to protect some of the youths was shot in the leg by the police.

Archbishop Evelio Diaz y Cia of Havana warned the government to protect churchgoers from attacks by police or mobs or face a shut-down of the churches. The premier responded by accusing the church of "systematic provocations" sparked by "fascist priests."

To avoid further anti-Catholic demonstrations, sessions of the National Catholic Youth Congress were moved from Havana Cathedral to the more-secluded LaSalle School. At the close of the week-long meeting, the 600 delegates pledged to resist any outside domination of their country and any infringement of the rights of the church. Archbishop Diaz urged the group, which represented the Catholic Students Association, Catholic Working Youth and Catholic Youth Action, to "stay united with Christ" and to work for a society "where the full dignity of man is respected" and where "full exercise of religious liberty" is permitted.

Anti-church group formed

New factor in church-state relations in Cuba was growing prominence of a "revolutionary Catholic association" known as "The Cross and Our Country." The association, which is not recognized by the Roman Catholic Church, has urged the people to disavow statements by the hierarchy.

Last month it sponsored a mass in the Havana amphitheater to give thanks for Premier Castro's recovery from illness. The mass turned into a political meeting, according to a report in the New York *Times*. Similar masses were held in the provincial capitals of Matanzas and Camaguey.

Reports in Cuba had hinted that the Castro regime favored establishment of a National Catholic Church, without ties to Rome. The premier had charged that Spanish priests were dominant in the Roman Church, since only about 200 of the 1,000 priests are native Cubans. Growth of "The Cross and Our Country" was the first public evidence of a movement to separate Cuba's Roman Catholics from the Vatican. Similar efforts had been made in Communist lands in Europe and Asia.

Church's problem widens

Observers in Puerto Rico this month noted that anti-clerical movements on three Caribbean islands threatened the Roman Catholic Church. Beside the difficulties in Cuba, the church has run into stern opposition in the Dominican Republic and in Puerto Rico. The combined

ARCHBISHOP DIAZ and Cuban Premier Castro confer during church assembly early this year. Events recently have cooled relations between Castro's regime and the Roman Catholic hierarchy

population of the three lands is about 12 million, of whom nearly 90 per cent are nominally Roman Catholics. Only about 10 per cent faithfully attend mass, a recent article in the Jesuit weekly *America* reported.

In the Dominican Republic the Roman Catholic hierarchy has issued pastoral letters objecting sternly to arrests and executions of political opponents by the dictatorship of Gen. Rafael Trujillo. In Puerto Rico the church has led a losing battle to keep religious instruction in the public schools.

Revolutionary movements in Latin America in past years had resulted in restrictions upon the Roman Catholic Church. The present crisis was viewed as more serious because of the Communist backing of some elements in Cuba and other parts of the Caribbean. Evidence of the concern was reflected by the National Catholic welfare Conference of the U.S. which set up a Latin-America bureau earlier this year to "co-operate in Christian solidarity to aid the Roman Catholic Church in Latin America."

Network drops paid sermons

Four commercially-sponsored religious programs were cancelled this month by the American Broadcasting Co.'s radio network. "Poor clearances" by local stations were given as the reason for the action. The ABC's New York outlet, WABC, cancelled some local paid programs in addition.

Network cancellations included Frank and Ernest, Wings of Healing, Oral Roberts and the Radio Bible Class. Robert R. Pauley, ABC vice president, said the content of the program was not the reason but that many local stations refused to air them. All the programs affected made urgent appeals for funds from the listening audience. He said the network would continue to carry seven paid religious shows scheduled before 1:30 P.M. on Sundays. It would also have its regular sustaining religious programs representing recognized Roman Catholic, Protestant and Jewish groups, he said. Such programs do not request gifts from listeners.

New York's WABC, which had broadcast religious programs almost all day on Sunday, said it would still schedule more than seven hours of "religious time." In addition to the network's sustaining programs, the local station would offer 90 minutes each week to be shared by "organized religious groups" representing

"Protestants, Roman Catholics, Jews and Evangelicals," said Harold L. Neal, WABC general manager.

Hungary's churches still strong

Religious faith is still a major obstacle to Communist plans for Hungary, a Red periodical admitted last month. The monthly Communist review *Tarsadalmi Szemle* noted that there was little hope "for sudden conversion of Hungarian farmers to a materialistic philosophy." It will take "long-term propaganda" to "enlighten" them, the article warned. The Hungarian regime was reported to be meeting solid opposition from farmers in its plan to collectivize the nation's farms.

Active church life among Hungary's Lutherans was reported to the Lutheran World Federation by the Rev. Paul Hansen, secretary for East European affairs. Congregations are "generous in giving" and there is an adequate supply of candidates for the ministry, he reported. Church attendance represents more than 20 per cent of the membership as a rule, he said, a total somewhat higher than in other European lands. Most young people receive religious instruction at school and almost all enter the church by confirmation after instruction, he said.

Substitute rites sought

Echoes of the failure of Hungary's Reds to make big inroads on the religious life of the people were heard in a report from the Peoples' Council of the Komitates Csongrad published in the Budapest trade union paper *Nepszava.* First civic need is a "Committee for the Conduct of Family and Community Festivals," the report urged.

The committee would prepare celebrations for national and civic festivals. A second duty would be to prepare programs for family celebrations—name-giving, marriage, and burials. These would be substitutes for the religious rites. The third "important duty" would be to "remove superstition and mysticism" from the Christmas and Easter festivals and "restore the original national character" to these events.

TALC starts Jubilee Year

Pastors of the recently formed The American Lutheran Church were able to blow their horns this month—and with official sanction. Each pastor received a replica of the ancient shofar or ram's horn, to be used at church services celebrating the "Year of Jubilee" which will mark the new body's first twelve months. The shofar was used for ceremonial occasions in Jewish worship and is still blown in synagogues as a call to repentance on the Day of Atonement, Yom Kippur.

The ALC's 5,000 congregations were asked this month to set aside Reformation Day, Oct. 31, as a "Day of Examination." Harold Belgum, director of the Jubilee Year, said the event was intended to awaken a stronger spiritual awareness. Material prepared for use by congregations includes a collection of "Imaginary Letters from Martin Luther," he disclosed. The "letters," in which Luther comments on today's church life, were written by Dr. Theodore G. Tappert of the United Lutheran Church Philadelphia Seminary; Dr. George Beto of the Missouri Synod's Concordia Seminary at Springfield, Ill.; and Dr. Gunnar Hillerdal, theological professor at Lund, Sweden.

The 2.2-million-member ALC was organized last spring through merger of the American, Evangelical and United Evangelical churches. It will begin actual operation on Jan. 1.

DR. WILLIAM HULME
Nobody dies for tolerance

Tolerance is not enough

Mere tolerance and mere freedom do ot inspire people to live and sacrifice nd die for them, Dr. William Hulme told 00 delegates at the organizing convenon of the men's auxiliary of The ALC. s a result, Western society stands in rave danger, the Wartburg Seminary rofessor declared.

"Regardless of how much anti-Christ ommunism is, its people have the enthuiasm and conviction that they will win ut," Dr. Hulme warned. "We need to xtend the brotherhood of Christ. The hurch of Christ can be neither proabor, pro-management, pro-white, pro-Negro, pro-Republican or pro-Democrat," e said.

Delegates representing the 60,000 nembers of the auxiliary chose for its ame, "Brotherhood of The ALC." Opposing the choice was R. H. Alexander of Sioux City, Iowa, who was elected president. Mr. Alexander said it would cause confusion with the Lutheran Brotherhood, a fraternal life insurance society which has no official connection with the church. Other delegates said the term "brotherhood" would best express the spirit of the organization.

Why people stay home

Many people don't go to church just because they are lazy, a survey in rural Delaware County, Ohio, disclosed. The quiz was conducted by Ohio State University's department of agricultural economics and rural sociology.

Chief reason for not going to church was "not interested" or "feel no need," Prof. J. Ross Eshelman told the Rural Sociology Society this month. He said 34 per cent of those who stayed home gave this reason. Next came the 17 per cent who said they'd go if they "weren't so lazy." Other reasons stated were lack of time, dislike of the minister or of other members, and pressure of other duties.

Reason given by most churchgoers for regular attendance was "spiritual enrichment." Others went because they knew the members, enjoyed the friendly atmosphere, or felt it a duty. Fewer than 20 per cent mentioned the sermon, a specific doctrine or any aspect of the service itself as their reason for attending. Three per cent said they liked the music and singing.

Despite record church membership, Mr. Eshelman said church officials are concerned about the "low rate of participation in rural fringe areas."

Fewer East Zone seminarians

The number of theological students in Germany's Communist East Zone has declined during the past four years, the current issue of the *Statistical Yearbook*

of the German Democratic Republic indicates. Students registered at the six Protestant theological faculties in the East Zone numbered 937 in 1956, but only 657 in 1959. Theological students comprise less than one per cent of the 66,027 at the universities.

Church agencies controlled about 42,353 hectares of useful land in 1959, the *Yearbook* said. A hectare is about two-and-one-half acres. Total land in use was given as 10,826,860 hectares, making the church's portion four-tenths of one per cent. Church lands are among those to be "socialized" by the East Zone regime.

Church membership was not indicated in the *Yearbook*, but the Zone's total population was given as 17,285,902. Before the war, about three-fourths of the population in the strongly Protestant East Zone adhered to the Lutheran or Evangelical churches.

Attacks directed at bishops

Continuing Communist pressure against the churches in East Germany erupted last month against three bishops. Dr. Otto Dibelius of Berlin, 80-year-old bishop of the Berlin-Brandenburg Church and symbol of the opposition to Red encroachments, was denounced in a book published in East Berlin. The book, *This Is Dibelius Speaking*, contained 136 pages of quotations from sermons and other published material written by the bishop. The publishers, who also issue the official Communist newspaper *Neues Deutschland*, said the quotes prove Dr. Dibelius to be "misusing religion to promote war, racial hatred and the Nazi ideology." Church sources retorted that most of the documents quoted are 30 to 50 years old and are cited entirely out of context.

A book of sermons by Dr. Wilhelm Staehlin, retired Bishop of Oldenburg, also came under fire. The book "glorifies" war and is "anti-democratic," Soviet Zone officials said. They confiscated all copies. Dr. Staehlin's successor, Bishop Gerhard Jacobi, was refused an entry permit to the Soviet Zone where he was to have officiated at the dedication of a rebuilt church at Prenzlau.

Even Martin Luther was labeled "anti-democratic" when postal officials in Leipzig confiscated a shipment of his writings. Higher Red authorities later ordered them released.

Aid to churches claimed

Since 1945, nearly 1,600 Roman Catholic and Protestant churches in East Germany have been rebuilt or repaired with financial aid from the Soviet Zone government, an East German broadcast declared. The broadcast said it refuted reports in the "capitalistic and especially American press" about the "alleged persecution of religion in East Germany."

According to the broadcast, the Red government had contributed $480,000 toward reconstruction of the Magdeburg Cathedral. It said more than $34 million had been provided to subsidize salaries and pensions for Lutheran pastors since the war. The Roman Catholic Church has received about $2.4 million in subsidies.

Protestants and Roman Catholics in the East Zone regularly publish 26 newspapers and periodicals with a total circulation of 395,000, the report continued.

To study worship practices

Lutheran churches are failing to relate their corporate worship to the spiritual and secular lives of members, Dr. Helge Brattgard of Gothenburg, Sweden, told the Lutheran World Federation's Commission on Theology.

"MODERN-DRESS" JESUS PICTURED IN NEW CHURCH SCHOOL MATERIAL
urriculum designed for United Church of Christ stirred controversy by depicting sus in what was called "modern casual dress." Lessons are for pre-school tots.

Modern man is experiencing a crisis his devotional life because his worship not connected either with personal ety or secular work, Dr. Brattgard said. Most churchgoers are faced with either bankrupt pietism or a mystical 'high urch' approach to worship," he added. To the unchurched, contemporary wor- ip seems irrelevant to daily life."

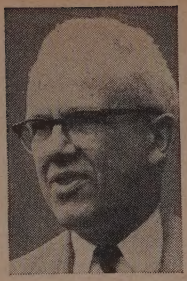
Discussion of the Swedish theologian's marks led commission members at their eeting in Osnabrueck, Germany, to in- itute an examination of Lutheran wor- ip practices, with special attention to ayer and the sacraments. The investi- tion will try to determine what meaning ey can have for modern man.

ermans to study Judaism

An effort to remove the "widespread elplessness and insecurity" which many Christians are said to feel toward the "Jewish problem" has been started by the Evangelical Church of Berlin and Brandenburg, Germany. The church recently set up an office to deal with "Church and Judaism" and to promote co-operation and understanding. Director is Prof. Guenther Harder, head of West Berlin's Theological College.

Conversion of Jews to Christianity is not listed as a major aim of the new office. It will provide information about Jewish life and practice and issue study materials for youth groups, schools, religious and civic organizations. One of its aims will be to eliminate anti-Semitism and to encourage Christian-Jewish discussions. The institute will co-operate closely with the evangelical academies, councils of Christians and Jews, and other groups having similar objectives.

WASHINGTON



By ROBERT VAN DEUSEN

SOCIAL SECURITY BILL

AFTER BOTH HOUSES of Congress have wrangled over the complicated proposals of a major bill, the decisions are often made by a few selected individuals. The House and Senate versions are submitted to a joint conference committee whose job it is to reconcile the differences. This happened to the bill authorizing changes in the Social Security system.

One proposal in the Senate bill would have allowed men to retire at reduced benefits at age 62, as women are now permitted to do. This section was dropped, and the male retirement age remains at 65.

ANOTHER PROVISION in the Senate bill would have raised from $1,200 to $1,800 the amount a person receiving old age benefits is permitted to earn in addition to his Social Security payments. This would have been of value to retired pastors who supply a small church and occupy the parsonage, since the rental value of the parsonage is included in the computation of money earned.

The conferees rejected this proposal and substituted a formula which somewhat liberalizes the present provision. For every two dollars over $1,200 and up to $1,500 which a person on Social Security retirement status earns, he forfeits one dollar of his OASI benefits. Every dollar he earns over $1,500 is deducted from his monthly retirement check.

The committee retained a major change in Social Security coverage which appeared in both bills and had a wide popular support. People who are permanently disabled will no longer need to wait until they are fifty years old to be eligible for benefits, but may begin at once to receive such help.

Medical care for aged

THE MOST CONTROVERSIAL feature of the bill was the section providing medical care for certain categories of old people. In a complicated series of votes which crossed party lines, the Senate defeated Senator Kennedy's bill which would have linked care for the aged with Social Security, and also the Javits bill backed by Vice President Nixon which would have liberalized the bill approved by the Senate Finance Committee.

The committee bill, which was similar to the bill already passed by the House, was passed with a few amendments. The final form adopted by the conferees provides benefits for old people who are already on city or state relief rolls, and for other elderly persons who are receiving Social Security pensions and who can prove their inability to pay for necessary medical attention.

THE NEW program will be administered by the states, but financed up to 80 per cent of the cost by the federal government. One of the weaknesses of the system will be that individual states will decide whether to participate in the program and will determine the standard of eligibility in that state. This will mean inequality of aid in different states.

Passage of this bill will not end the debate over medical aid for the aged. It is sure to be a campaign issue, and the new Congress will be under pressure to pass further legislation on this subject.

"Let's move close to trouble"

One Million People Await Our Witness

By Robert E. Huldschiner

A few weeks ago, a 70-year-old woman from Puerto Rico got lost in New York City. New York can be frightening if you don't know your way around. The old woman didn't know her way, and she didn't know English.

She looked for a face in the crowd that would inspire confidence. When she saw it—it was the face of a middle-aged woman—she reached out for the woman's arm to attract her attention. She got hold of the woman's pocketbook instead. The woman who inspired confidence shouted for the police. The 70-year-old Puerto Rican landed in jail.

She might have been there for quite some time because she could not explain her side of the story. But there was a Spanish-speaking Lutheran pastor in the neighborhood. He heard about the woman in jail whom nobody could understand and went to see her. Half an hour later he told the police court magistrate what had happened and took the woman to her destination.

This story was told to me in the steamy basement of a Manhattan church by a group of shirt-sleeved pastors who are impatient with the church because too many Spanish-speaking people get lost in the crowds of American cities and too few churchmen are qualified to help them. The church, one man said, must move close to trouble, and the trouble—he made a sweeping gesture to encompass everything around him—is right here.

It doesn't look like a very dramatic way of helping the church "move close to trouble" when all you see is a group of men studying Spanish. But these men were studying around the clock, for ten weeks, from the basic elements of grammar to the poem of *Cid,* from Spanish-language newspapers to the menus of Puerto Rican restaurants. And the drama was in their determination to succeed.

Evidence that the church is becoming aware of its obligations to the Spanish-speaking communities within major American cities is provided by the fact that the United Lutheran Church's Board of American Missions sponsored the school. Taking part were fifteen pastors and parish workers mostly from the New York metropolitan area (two serve Virgin Island churches).

All of them had a background of Latin and Greek studies. Some had learned a bit of Spanish in high school. One had spent his earliest childhood in Puerto Rico and forgotten all his Spanish except the accent that had lingered in his subconscious more than in his conscious mind.

THEY STARTED from scratch with basic grammar, used approved high-school and college methods including the U.S. Army's language course on tape and the *Living Language* record series. They completed in ten weeks the normal first-year college course and part of the second, received certificates at the end that should qualify them for admission to more advanced college and university courses this fall. All of the New York pastors intend to continue their studies.

It was Spanish-Speaking-Only for ten weeks. Students held their devotions in Spanish, delivered Spanish meditations to each other, sometimes getting their past and future tenses mixed, their vocabularies garbled, but never losing their good humor and their dogged determination to learn.

They learned a lot more than language. "We learn people," one of them said. They had dinners in Spanish restaurants, mingling with Spanish-speaking guests. They visited New York offices of Puerto Rican agencies, saw church centers in operation in Spanish-speaking sections of the city, had talks with Puerto Rican government officials and Spanish-language newspaper editors. They soaked up so much Spanish, they started throwing in a *sabe* and *bueno* even when talking English to outsiders.

ALL THIS IS a pioneering venture in the best tradition of a change-conscious 20th-century church. But it can only be a first small step in a new direction, and nobody is more aware of it than the man who has been prodding the church for years to take it.

He is Dr. John A. Pettit, head of the modern language department of Marietta (Ohio) College and an Indiana Synod pastor. A midwesterner (Wittenberg College, Chicago Seminary, University of Illinois) and former missionary to Puerto Rico (he still serves a small mission church in West Virginia), Dr. Pettit has the enthusiasm and unruly hair of a schoolboy, more bounce than is good for his health (he got an ulcer teaching Spanish), and a passion for convincing people that the church is in danger of missing one of its biggest opportunities in modern times.

There are 700,000 Puerto Ricans plus several hundred thousand Spanish-speaking people in New York City alone. The church, by and large, has been looking the other way. A method must be found of reaching these people and attracting them into the sphere of influence of re-

CHOIR IN PUERTO RICAN CONGREGATION IN HARLEM (ZION)
Some beginnings have been made

ponsible Protestant churches rather than bandoning them to the storefront estab-shments of fringe sects.

SOME EFFORTS to find a method have een going on for years. United Lu-heran pastors of Latin American origin re serving three Spanish-language con-regations in New York (Resurrection in Greenwich Village, Zion in Harlem, ransfiguration in The Bronx) plus two reaching points in Harlem and Brooklyn nd two churches reaching Puerto Ricans n Camden and Trenton, New Jersey. he Board of American Missions, which ponsors Latin American work, estimates he total number of Spanish-speaking eople thus served at 1,000.

This represents one-tenth of 1 per cent of the estimated total of Spanish-speaking people living in New York and dramatizes Dr. Pettit's contention that our Latin American work has hardly begun.

He does not believe that Latin American work means the establishment of a string of Spanish-language churches. He thinks basically in terms of meeting the needs of Puerto Rican, Cuban, and Mexican newcomers to the United States. They cannot communicate with people outside their own language groups and find it difficult to adjust to North American civilization and the big city way of life.

THEY HAVE TROUBLE finding housing and jobs. The neighborhood church has

MEMBERS OF SPANISH-LANGUAGE SCHOOL WITH CAST OF "WEST SIDE STORY"
*Excursion into drama is part of total learning effort**

a clear obligation to help them and an equally clear opportunity to make its witness felt in the community. This would require a carefully balanced ministry providing help without turning the church into another social service agency. And it's a job the pastor alone cannot do. It'll take the good will of the whole congregation and the work of some especially qualified members.

Without knowledge of the language, pastors and laymen cannot break through the barrier that separates them from people of different culture and background. Some of this barrier will always be there.

"I lived in Puerto Rico four years and I know the Latins and spent a lifetime studying their language and culture, but I'll never be able to penetrate completely into their psychology and they'll never completely penetrate mine," Dr. Pettit admits. But even without this mutual understanding there is room for an intelligent interpretation of the gospel to those now outside our reach.

This, Dr. Pettit says, cannot be don without reorienting our thinking on socia and ethical issues. "Our American re ligious ethics," he told me with Shakes pearian flourish, "is 'sicklied over with th pale cast' of puritanism that is com pletely foreign to the Latin soul. If w tie the glorious news of God's savin action in Christ to our strait-laced view on sex and gambling, we're just talkin in a vacuum regardless of what languag we use. Let's realize that our religion i bigger than what we make it."

THE BIG JOB before us is not one o wholesale conversion from the Roma Catholic Church to a Protestant faith There are hundreds of thousands wh have drifted away from the Roma Church and are without roots in eithe country or faith. The mission-conscious

**Broadway hit "West Side Story" adapts pl of "Romeo and Juliet" to conditions in Ma hattan tenement section. Feud is betwee two warring youth gangs, one Puerto Rica*

ty church must convince them that the ospel speaks to their situation in terms f their needs. One way of doing it is y helping them learn English and find eir place in society.

The extent to which this can be done ill ultimately depend on the willingness f the congregations and synods to get volved in a solution of the Latin Ameri- an problem. Dr. Pettit would not enture to guess how far this willingness ay be stretched.

"When you go to synod meetings," he ys, "they expect you to tell them dra- atic stories about how the church atched little Johnnie from the arms of eath by rushing him to a hospital and ving his life. When you don't give them tear jerker but the facts of life on the uerto Rican situation and what is needed to cure it, they get bored stiff. And yet, we must present an intelligent program and discuss realistically how and where we want to approach our prospective Latin American constituency. If our laymen are properly informed, they may understand. But it's going to be a long, hard process."

THE MOMENT I walked into the Manhattan church basement to listen to the mission pastors learning Spanish, Dr. Pettit was lecturing on the proper use of Spanish grammar to one of his students who kept using the wrong tense.

"The future must not be shunned," he said with a wide gesture. "When you talk about the future, use the future tense." The lesson has prophetic overtones the church cannot afford to ignore.

A RETIREMENT CENTER, ESTABLISHED IN FLORIDA THROUGH LUTHERAN INITIATIVE, KEEPS ITS RESIDENTS YOUNG BY ENCOURAGING GROUP ACTIVITIES

Retirement Must Not Mean Boredom

BY BLANCHE FEARINGTON

"WE DON'T HAVE to solicit because our ardest problem is to serve the number ho apply for admission," says Eugene chuttner, superintendent of the Florida utheran Retirement Center at DeLand. eLand is in northeastern Florida, 20 iles inland from Daytona Beach.

Early this year members of the finance ommittee of Lutheran Social Service met in DeLand and expressed surprise at the progress of the center which was started in 1957. The original plan envisioned a layout of motel-style apartments and duplex cottages to be completed within the next ten years.

Today, three years after the start, half of the project has been completed. Ninety-five permanent residents live there and two more will arrive shortly to occupy all of the finished buildings which

represent an investment of a half million dollars.

Sponsors of the project are the New York Conference of Augustana Lutheran Church. This is the only retirement center of the conference which also sponsors two homes for the aged and one children's home.

DeLand was chosen after the founders looked for sites in Miami, St. Petersburg and Orlando. They were looking for land in a small city that would be near a cultural center. DeLand is home town for Stetson University.

The DeLand Center is a pilot project for the rest of the country. Already other churches have been interested, and the Southern Baptist Conference has been in consultation with Schuttner for two years. Next month they will start building a similar center in Vero Beach.

Eugene Schuttner came as superintendent almost as soon as the first building was started. He was formerly social service administrator for the National Lutheran Council Refugee Program in New York City.

Previously he had lived in the Far East and taught four years in a Chinese missionary school as an Augustana representative. He also did research in Latin American literature in Ecuador.

GROUP AT WORK IN THE CRAFT SHOP
A lesson in ceramics

The layout of the center consists of a colorful U-shaped building with a landscaped courtyard, centered with a water wheel and fountain. Thirty motel apartments with private baths, and fully furnished by the center, have a present cost of living at $110 per month for a single person. Four double apartments, with living room, bedroom and private bath, cost the occupants $200 monthly.

Rates include board at the center dining room and laundry. A laundry room on each wing is available to residents for doing personal laundry.

The dining room serves three meals daily with a high protein diet and easily digested vegetables. Dinner is served at noon.

Eighteen duplex cottages are occupied, each containing a Florida room, living room, bath, kitchen and large bedroom. They are constructed with capital furnished by those desiring to live in them with the understanding that they have a lifetime lease.

The center also has a modern library of 1,000 books, 300 of which are classified. Mrs. Mary Stevens, a former employee of the Library of Congress, donates her services as librarian. All help in the library is freely contributed by residents. Schuttner says this voluntary work is evident in every phase of activity at the center. Residents seem anxious to give their services where needed.

RESIDENT WITH EUGENE SCHUTTNER
A challenge on the court

A covered walk connects the buildings, a carport accommodates the cars which almost all residents own, and there's an assembly hall, seating approximately 120, where concerts are held, movies shown and lectures given.

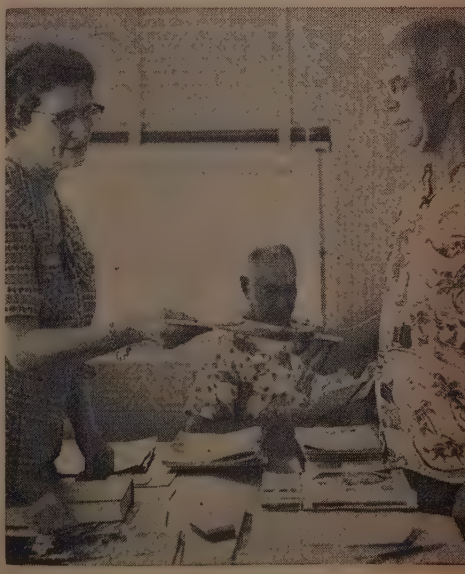
CRAFT CLASSES are held weekly under the direction of Mrs. Rosanna MacKinney, retired craft teacher. Instruction is given in pine needle work, shell decorating, costume jewelry making and picture framing.

Mrs. Ernest Kroncke and Miss Luis Petrie, artists, are in the process of organizing art classes. Three shuffleboard courts are in use a great deal of the time.

APPLICATIONS from Christians of 65 years and over are considered by the local four-member admissions board. Residents are expected to join the church of their choice and in that way are encouraged to become a part of the community. Schuttner feels "that the strength of voluntary living such as is found here is due to a high level of spiritual welfare."

Since the project is subsidized by Augustana Lutheran churches, members are given priority for motel apartments. But among the residents of the center are Episcopalians, Presbyterians, Methodists, Quakers, Dutch Reformed and others. One-fourth of the duplex cottages are set aside for Christian denominations other than Lutheran.

The oldest resident is 92. Average age of those in motel apartments is 78. Among them are nurses, ministers, teachers, college professors, salesmen, bakers, machinists, medical doctors, beauticians, government employees, bookkeepers and



LIBRARIAN MARY LOU PETRI AT DESK
A chance to keep abreast of news

a former circuit court judge. They come from 12 states.

A REGISTERED NURSE is on duty at all times and medical help is available. Those who come must be able to walk and to take their meals in the dining room. The administration feels, from experience, that healthy retired people want to get as much as possible away from custodial care.

There is very little planned activity. The administration wants it to be spontaneous and to come from the group. Goal is to give residents an opportunity to live as nearly a normal private life as it is possible to give them.

The superintendent conducts early morning devotions in the assembly hall. Attendance is nearly 98 per cent. Each Friday night a meditation (restricted to religious subjects) is conducted by volunteers among the residents. There is 100 per cent attendance and volunteers for leadership are set up months in advance.

Schuttner emphasizes that one of the prime objectives is to make the individuals at the center a part of the community and not segregated residents of a retirement center. They encourage participation in church, civic, cultural and recreational affairs of the community and put special emphasis on exercise of the right to vote.

He feels the residents exemplify by their looks and actions that they have found a full life. He says the only complaint so far has been that they came to retire but find so much to do that they have no time to rest.

A MISINTERPRETATION OF CHRISTIAN TEACHING HAS PERPETUATED THE NOTION THAT SEX IS EVIL. THIS ARTICLE REMINDS US THAT . . .

in the purpose of God sex is good

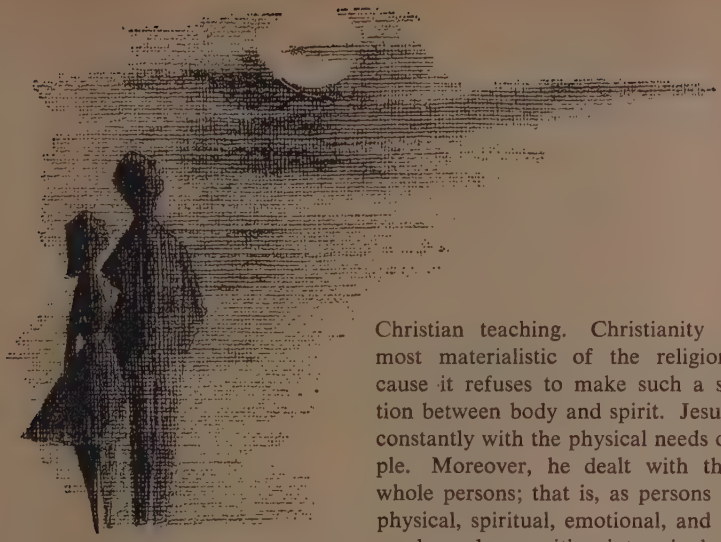
BY HAROLD HAAS

OUR SOCIETY is obsessed with sex, and yet confused by it. Two generations ago this was a subject not openly discussed. Now it is not only talked about but forms the basis of much modern advertising and entertainment. Neither the reticence nor the exposure seems to have led to a better understanding of the meaning of sex.

Every conceivable attitude toward sex exists in society today. At one extreme we find people who think of sex as something essentially evil. At the other extreme there are those who think of it simply as a biological outlet.

These attitudes are equally false and can distort our understanding of God's purposes.

This article is reprinted from the book "Marriage" by Harold Haas (56 pages, $1), published this month by Muhlenberg Press, Phila., in its Fortress Books series.



In spite of the apparent openness of our society to a discussion of sexual matters, the idea that sex is inherently evil still holds sway over large numbers of people. More of us than many realize enter on this aspect of the marriage relationship with the feeling that sexual activity is to be tolerated for the sake of procreation and as a concession to our "lower nature."

A misinterpretation of Christian teaching has often occasioned and perpetuated this notion that sex is evil. It is based especially on the idea that the life of a person can be separated into body and soul, into the physical and spiritual. The body belongs to this evil world. Most sins originate in the demands of the flesh and are to be resisted. The more "spiritual" our relations can be with other people, the more Christian we are. In such a view, sex, as one of the most physical of all activities, is to be rejected for the sake of the life of the spirit.

This is a gross misrepresentation of Christian teaching. Christianity is the most materialistic of the religions because it refuses to make such a separation between body and spirit. Jesus dealt constantly with the physical needs of people. Moreover, he dealt with them as whole persons; that is, as persons having physical, spiritual, emotional, and mental needs and capacities intermingled. He was not overly concerned with sins of the flesh as such, for he saw that their origin was in the heart.

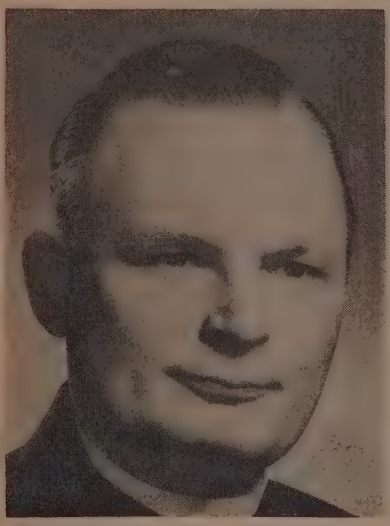
The Christian doctrine of the resurrection of the body testifies to the unity of the person now and in the life to come. Whatever is good or bad about sex is so, not because the body is good or bad, but because of the attitude and decision of the whole person.

Thinking of sex as a biological outlet is based on the idea that the sex act is really not of great consequence except that it gives pleasure. In a society in which most values exist apart from God (secularism) and individual comfort and happiness is the supreme standard of conduct (hedonism), sex can readily be thought of in these terms. The main fallacy, which will be discussed shortly, is failure to recognize that the sex act always has important consequences in the lives of those involved.

In neither view is sex a very important thing in constituting and continuing the

marriage relationship. In the first, sex can be tolerated in marriage only for the sake of bringing children into the world. It becomes merely a device for reproduction. In the second, the sex act can be engaged in outside, as well as within, marriage.

Since it is thought to be mainly a biological act, with no great consequences for the relationship of a man and a woman, it is not considered to be of determinative importance in the marriage. Thus our conception of the meaning of marriage is affected by our ideas about the meaning of sex.



DR. HAROLD HAAS, 42, is a graduate of Wagner College, Philadelphia Seminary, University of Pennsylvania, and Drew Theological Seminary (Ph.D. in sociology of religion). He served New Jersey congregations (St. Paul's, Linden; St. John's, Jersey City), was called as executive secretary of the Board of Social Missions in 1956. He had been a member of the ULC Board of Social Missions since 1950, lectured on sociology at Wagner from 1947 to 1949.

THE CHRISTIAN interpretation of sex stands against both of these extreme views and renders its own unique testimony. There are six basic ideas that seem to emerge from scripture.

The creation which God declared good contained within it the sexual relationship of a man and a woman. Just as all of creation was an expression of the will and purpose of God, so the sexual union is meant to be an expression of his will and purpose. There is a unity about creation that includes every aspect of life.

This does not mean that sex, however used, is good. Fire is one of the great blessings in the life of mankind. Yet fire can cripple, kill, destroy. Sex is one of the most powerful and elemental forces of life. To say that it is intrinsically good must not blind us to a recognition of its power to destroy if wrongly used.

The simple Genesis story of the temptation and fall of man is profound just because we see it re-enacted every day. It shows man's capability to set his will against God's, and to use God's creation for the wrong purposes. Precisely because of the radical nature of the sexual union, sin and sex are often intimately related.

IF WE THINK of sin as an orientation away from God and toward self, it is clear that sex is one of the areas of life in which this self-seeking, even within marriage, can show up most clearly. Since we cannot set ourselves free from such sin, we stand under the condemnation of God.

The work of Christ was to free us from our sin through the mercy of God

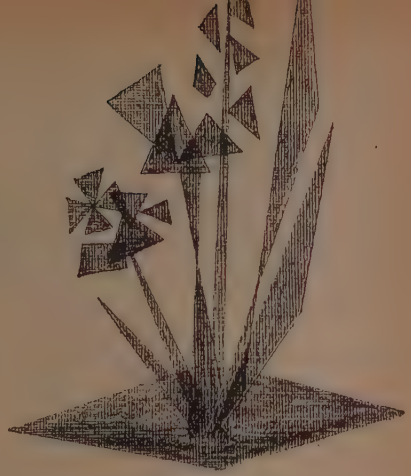
alone. This redemption included every part of life. In spite of sin, sex becomes a good expression to those who engage in it according to the purposes of God. The inherent meaning of sex, as created and redeemed by God, is to bless the life of mankind, and is good. Within marriage, sex should be given free expression with joy and gratitude.

One reason that sex has such great attraction is because it is related to the mystery of life. Man is constantly haunted by the question: "What is the meaning of life?" Part of the answer to this question seems to be involved in our relationship to God, and part in our relationship to other people; nor are these separated from one another.

The closest, most intimate relationship we can have with another person is in sexual union. It is an act that shatters the terrible wall of loneliness surrounding us. In this experience we become dimly aware of the meaning of existence. At no time can we pretend to have analyzed sex so that we understand it fully. Although we can describe it, sex remains at its essence a mystery related to the mystery of life.

In the Old Testament, the words "to know" are frequently used to designate the sex act. In this experience lives are opened so that you really come to know the other person and allow yourself to be known. This communication takes place mostly at a level that is too deep for words. You may not be able to say much about the other person, but you have experienced him or her.

An illustration of this lies in our relationship to God. In the sacrament of Holy Communion, Christ uses the material means of bread and wine to convey his presence and grace to the believer. Here, too, we can have an experience to which the church has given constant testimony for almost twenty centuries; yet it defies a completely logical analysis. So, through the physical means of sexual communion, one reveals oneself in a unique way to another and receives the experience of the other.



In the background of the sexual union there must always be the realization that the partner is a person and not a thing. Sex dare never be an "I-It" relationship, but must always be an "I-Thou." The partner is a person with hopes and fears and dreams; one who has a relationship with God; one whom God loves; one who has an eternal destiny. It is in the mutuality of the free giving of the self to the partner that the deepest meaning of sex emerges.

There are those who say that sex is only a physical act and can be kept apart from other aspects of a person's life. This attitude is closely related to the view mentioned earlier that sex is only a biological outlet. To say this is to misunderstand the nature of man as well as of sex.

In order to describe aspects of our being, we use terms like physical, spiritual, emotional, mental. These can never be kept separate. Each affects the others.

The whole person is a unity of all these capacities. Sex is never mere physical expression; all that a person is, is involved in the act of sex.

When a man and a woman engage in sex, something happens between them that is more than the experience of the moment. According to the testimony of the Bible, a union takes place that has lasting effects. For good or ill, there is a fusion of persons (I Cor. 6:15 ff.). This is the special significance of the first sexual experience. One is bound to this other person throughout life in a basic knowledge of what it means to be man or woman. This unity of persons takes place in every sexual experience. "Do you not know that he who joins himself to a prostitute becomes one body with her?" (I Cor. 6:16).

God has ordained sex as the means whereby man can participate in God's continuing creation. It is the added blessing that God has given to an already meaningful act. This does not mean that reproduction can be separated from the basic meaning of sex. Nor does it mean that each sex act must have the intent of reproduction to legitimatize it. Always reproduction must be accepted joyfully as something belonging intrinsically to the sexual relationship.

Implied in everything that has been said thus far about the meaning of sex is the fact that this is a relationship that, at time of commitment, can be shared only by one man and one woman. This is so because a total commitment of two people to one another is necessary if sex is to fulfill the purposes for which it was created. All kinds of other experiences are, of course, possible, and they will always contain elements of disruption and destruction.

Only within a total commitment of a man and woman to one another is it possible for sex to realize its purpose of establishing a unique, divinely created union. The aspects of the meaning of sex enumerated above emphasize the radical nature of this union. This nature must be grasped before we can come to a Christian understanding of the meaning of marriage.

Faith is not blind

We met a hunter just before his departure in search of a wounded lion. He was sitting in front of his house, cleaning and oiling his gun. "I'm not afraid," he said. "I have hunted wounded lions before. I know them and I know my gun. Why should I be afraid?"

We talked to a man in a hospital on his way to the operating room. He was calm. "I have faith in my doctor," he said. "He has skill. He says I've got a good chance. I believe him."

We saw a small girl standing alone on a busy market place. We told her she was pretty small to be there all by herself. "I know," she said, "but my mother will find me. I'm just waiting here until she comes."

Faith is not blind if it is based on knowledge. We know God through his son, through his love and power and nearness and wisdom. How could this faith be blind?—*From* African Features

FIVE MAKE A FAMILY

Happy Weekend

DAN AND I have been pleased with the friendship that Timothy, the summer guest of Mr. and Mrs. Wagner, and Karen have carried on for two summers. Last summer, Karen and Timothy became acquainted when he stayed with the Wagners for several weeks. He went to the Luther League summer picnic and weekend camp. He joined our family in several outings.

He squired Karen to summer social affairs. As Karen said, "It's so nice to have a boy right on the block to come by unexpectedly on a moonlight evening and ask if you want a walk and a soda."

They parted last summer as friends but with no promises to write or to "remain true" or to see one another again. Maybe that's why their friendship flourished again this summer.

TIMOTHY CAME to the Wagners one morning, and by two that afternoon he was on the Melton porch. He wins Pete because he's a sports enthusiast. Sue hangs on him because he's polite and teases her, too. Dan and I think he's a fine young man.

Both Timothy and Karen enjoyed the few days that Karen spent at the Wagners while Dan and I had our short vacation. "Probably that's when they hatched this plot," Dan said, as we talked over Karen's request.

"I hope it doesn't mean that Karen and Timothy feel anything deeper than friendship," I said. Old mother hen clucking over her oldest chick.

The plot to which Dan referred was simple and gay. Timothy lives about sixty miles from here and is a senior in high school, as is Karen this fall. The plan was that Karen should spend a weekend with Timothy's family just after school opened.

"He has it all planned, Mother. It's so wonderful!" Karen sputtered happily. "If you let me go, I'll take the four o'clock bus Friday. Timothy will meet me. I'm making a list of the clothes I must take."

"Does it mean a new wardrobe?" Dan asked unhappily.

"Silly Pops," Karen rumpled his hair. "Of course not. We're going to his school's senior stomp Friday evening. I'll take my blue prom dress. Saturday, their Luther League is having an all-day picnic. Sport clothes for that. Sunday, church . . . I'll wear my suit. And in the afternoon his parents are taking Timothy and me and another couple to a concert at the university and supper. Then the eight o'clock bus back to your loving arms."

KAREN LAUGHED at her breathless recital. "May I go? Please . . ."she pleaded. "I have the money." She bolstered her pleading. "All it will cost is bus fare and a hostess gift for Timothy's mother."

"You *have* thought it out carefully," I remarked. "Well . . . your father and I will see. We'll wait till Timothy's mother writes to us. We can't let you go off for a weekend just on a young man's invitation."

"Oh, she'll write. I know she will," Karen promised.

She did. The next day I had a letter,

telling how much they looked forward to meeting Karen. Timothy's mother hoped we would let our daughter come, since they wanted to repay the Meltons in a small way for all the times we had included Timothy in our plans.

"It sounds wonderful . . . as Karen said," I said, as Dan read the letter. "It's a thrill for a girl to have a weekend bid from a young man. I think Karen feels it's . . . collegiate. I vote for it."

"I, too," Dan raised his hand in vote.

KAREN WAS in a flurry the week before she left. School had just started, the beginning of her senior year. Every day was packed. Some of her church activities that had napped during July and August went into vigorous action. But, when she left for school Friday morning, all was ready. Her suitcase was packed except for the dresses. These I promised to fold and pack the last minute, before I picked up Karen at school to drive her to the bus station.

"I don't like to leave that chore for you, Mother," she apologized. "But you understand . . . I want things to have as few wrinkles as possible. I don't want Timothy's mother to think I'm sloppy."

The house seemed quiet that Friday night. Alice Anderson called and left a *very important* message for Karen to call her the *minute* she returned Sunday. Probably for a minute-by-minute scrutiny of the weekend.

Dan and I and Pete and Sue watched television for a while. Sue went up to bed. "It's so quiet up here," she called from the head of the stairs. "Can't I have Karen's radio while she's gone?"

Pete interrupted his favorite TV show by asking, "Why do you suppose Timothy asked a silly girl for the weekend, when he could have asked me? The first university football game is Saturday. Bet Karen and Timothy won't even go!" He spoke in scorn and clumped to his room to do a homework assignment.

AT NINE O'CLOCK the telephone rang. "That's Doris Detrand," I said as I went to the phone. "She said she'd call about our women's meeting next week."

I picked up the receiver. "Hello? Why, Karen, hello! Has anything happened? Why are you calling?" Dan came to stand beside me, his ear close to the phone so he could hear.

"Just wanted to call you," Karen said. She sounded so happy. "I had a nice trip on the bus. Sat beside that sweet woman you noticed at the station. We talked all the way. Timothy was waiting, and he had the other couple with him. We're all going to the dance together. The other girl . . . Rose . . . and I have corsages . . . and . . ." she ran out of breath.

"Reverse the charges, Karen," Dan shouted across my shoulder into the phone. "Don't let the call go on their bill."

"Oh, Daddy . . . Hi. I'll remember. Have to hang up now. We're all here, ready to go. The dance starts at nine, but Rose says no one who's hep comes 'till nine-thirty. So . . . goodbye . . . dears."

Dan and I said goodbye. I was just about to hang up, when Karen sent a last word. "Thank you so much, Mother, Dad. I'm having a wonderful weekend."

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THE GREATER THE CHURCH, the greater is the temptation to worship itself instead of worshiping God.—LYNN HAROLD HOUGH in *The Living Church* (Bethany Press)

WORSHIP NOTEBOOK

VESPERS (PART 6) — THE HYMN

If one were to take the rubrics of Vespers quite literally and observe only the rubrics which are mandatory (those which use the word *shall* and not *may*), there would be only one hymn. According to the rubrics only "the Hymn" following Lesson and sermon is required. All the others are permissive.

This is not because the persons who prepared our modern Vespers dislike hymns. Rather they wanted to show that one hymn is actually a part of the structure of the ancient order of Vespers. Just as the hymn before the sermon in the Service is the *hauptlied* or chief hymn, which is usually related to the theme of the day, so the Hymn at Vespers takes the place of the traditional office hymn.

The church was not content to rely only upon scripture for the music it sang at its services. True, the psalms and certain other portions of the Bible (the Canticles which we shall consider next) were set to music for use by choir and congregation. But there was recognition at an early time that it was possible to compose new forms which were appropriate to the worship of God.

One can point for example of this development to the great canticle of the Service, the Gloria in Excelsis, which while taking its opening words from Holy Scripture (Luke 2:14) was an entirely new composition.

Because the many Hours of the office were scheduled for different times throughout the day, it was inevitable that Christian writers should endeavor to find appropriate expression for these several services. St. Ambrose of Milan, for example is regarded as "the father of Latin hymnody" and many of his works survive in the hymnals of all denominations. In the *Service Book and Hymnal,* for example, there are three hymns which are associated with this great poet.

Hymn 206, *Splendor Paternae,* "O Splendor of God's glory bright," is the best known, and we can be practically sure that the melody of the first tune is almost identical with the music to which this hymn has been sung for centuries. One would wish that more of our congregations would learn this tune than the more sentimental 19th-century second tune. Hymns 133, *O Lux Beata Trinitas,* "O Trinity of blessed light," and 219, "O Strength and Stay upholding all creation," are also ascribed to the fourth-century saint.

Along with Ambrose one finds that the hymns of the early church were written by people with names like Fortunatus (see SBH, 61, 75, 93, 104); Prudentius, who wrote the delightful Christmas hymn "Of the Father's love begotten" which is set to two tunes in SBH and which would be a welcome relief from the popular Christmas carols, and hymns 51 and 297 in SBH; Theodolph of Orleans, whose hymn "All glory, laud and honor" (SBH, 74) is appropriate to Palm Sunday; Rhabanus Maurus, and others.

Add to these the names of Bernard of Cluny, Bernard of Clairvaux, Adam of St. Victor, and a host of others of a later age. The first index of SBH, pages 991 to 995, is a gold mine of sources for those who want to check the origin of the hymns we now use.

It has been estimated that the Middle Ages produced more than 10,000 hymns which were used in the churches. Yet at the time of the Reformation most of these hymns were thrown onto the rubbish heap and labeled as Roman excesses. Because many of them were sentimental ascriptions of praise to the Virgin and the saints it is not hard to see why these hymns were thrown out.

Lutheranism, alone of the Protestant reformations, sought out the best of Latin hymnody and in several instances Luther himself took time from his other activity to adapt the better Latin hymns to the German language so as to be suitable for the people's worship. Dr. Luther D. Reed has said that "of his thirty-eight German hymns, no less than fifteen are translations and expansions of Latin hymns" (*The Lutheran Liturgy*, page 373).

On the other hand the other reformers relied almost exclusively on the Psalms for their hymns. Calvin and Zwingli set a pattern which was adhered to vigorously by their descendents. In many of the churches which come out of this tradition, it has only been in the last century that many have moved from psalm singing to the use of the hymns which are not scriptural in their origin.

THIS DOES not mean that Luther and those who followed his teaching relied only upon Latin hymnody, as the other reformers used only the psalter. Rather the Latin hymnody was a beginning, and from it the Lutheran reformation branched out. New hymns were written which set the new evangelical emphasis in understandable terms in the language of the people. This was the great treasure of the Lutheran church, and there is no telling how great its influence was in the spread of the new teaching.

It was not until much later, in some cases not until the 18th century, that hymn writing gained momentum. With the appearance of Watts and the Wesleys in England, the people once again learned to take an active part in the services by singing their compositions. Hymn composition is not confined to any one denomination. The hymns of Watts and the Wesleys are used by almost every church in Christendom.

What, for example, would we do without "The Church's One Foundation"? On page 995 of the *Service Book and Hymnal* seventeen hymns are accredited to Isaac Watts. How sad it would be if Lutherans had to rely upon Lutheran composers only for the hymns we sing in church.

A LATER development was the Oxford movement in England which once again resurrected the art of hymn composition. This movement, which strove to return to the "golden age of the church," found the source of its inspiration in a study of the office hymns of the Hours.

Because of the understanding of medieval worship, particularly as this lay in the breviary with its seven hours of prayer, hymn writing gained a new impetus. Names such as Neale, Caswall, Chandler, Newman and many others represent the activity of the Oxford movement.

Certainly a service such as Vespers would be scrawny with only one hymn. Although the pastor will select the office hymn carefully so as to fit into the celebration of the day, the season, or the time, he will also make sure that there are several opportunities for the singing of hymns. Usually, among us, the custom is to sing three or four hymns at Vespers. If the evening service is to have a greater use and significance it is important that the hymns be chosen wisely.

THIS MEANS many things. The words ought to fit the day or season of the year, or be chosen for their suitability for the time of day. Hymns 219 to 237 are set apart in the SBH as being particularly appropriate for evening, and there are others.

Then too there will be hymns which are known for their melodies. Here the field will be narrowed considerably. Often a pastor finds a suitable hymn but shakes his head when he looks at the tune, "They won't know this one."

Certainly we all like to sing something we know and every Christian undoubtedly has his favorite hymns. But does that mean that we are not to learn anything new? Would you want to be confronted at the dinner table with the same menu every day? Isn't it good every so often to try something new?

Finally I'd like to make a plea on behalf of the men in our congregations. How many of them are able to sing the hymns because of high notes here and there? Wouldn't it be a worthy experiment every once in a while to lower the key of a hymn so that the men's voices might take a more active part?

There ought to be *more* singing in our churches. There ought to be *better* singing. The message of Christ and his gospel will come to our ears and, we hope, to our understanding through lessons and sermons. But it is retained, like TV commercials, when it is is sung over and over in the hymns.

We have a treasury we ought not neglect. Moreover we have hope that modern composers will pick up the mantle cast down by the writers of another age. Let us hope that the day of new hymn writing, and of fuller participation by all the people, is not too far off.

(To be continued)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Remarriage

QUESTION: My wife died suddenly seven months ago. I was left with three fine children, aged 18, 14, and 10. My good mother-in-law only a month after the funeral suggested to me that I remarry when the time is right. My job has made it necessary for me to move from one section of the country to another—a very different one. The move was made a month ago.

Needless to say, I have been "through the wringer." Shouldering responsibility for the youngsters and managing the moving were tough responsibilities for one person. My 18-year-old is a college student, so I require a housekeeper to care for the other two children. I recently became re-acquainted with a woman whom I knew years ago, and we are considering marriage. She would be a suitable companion for me and a good "mother" to the children. My wife thought well of this woman, and so does the college student. Living alone is "for the birds."

My question is, "When is the right time?" The circumstances indicate that it should be as early as is considered proper.

REPLY: There is no established rule governing the length of time which should elapse between the death of a marriage partner and a remarriage. It is a matter of respect for the departed, regard for public opinion, consideration for the feelings of relatives, and

the actual circumstances and needs of the persons concerned.

Hasty remarriage is out of order. A prominent industrialist married his secretary a month after his wife's death, and stated that no one would expect him to be conventional. He undoubtedly lost the respect of many people by such action.

You could well consult several relatives and friends. Make sure that they understand your problems and needs. In the end, of course, you and your prospective wife will have to make the decision, and reckon with other people's attitudes toward your action. It seems to me that at least a full year should pass before you remarry.

You have already waited some time, and it will not be too difficult for you to delay a number of months longer. Whatever may be any advantages of an earlier marriage, I believe that over the years you will feel that a little longer waiting was proper. Such a decision should not be made without taking the whole matter to God in prayer.

Unpardonable sin

QUESTION: In Matthew and in Mark there are passages which relate to sinning against the Holy Spirit. In the Old Testament, however, we read: "Though your sins be as scarlet they shall be whiter than snow." Is there not a contradiction in these two different thoughts. How shall a Christian accept them?

About two and a half years ago I suffered a spiritual shipwreck. Since then I have gradually been coming back to the grace of God. But every time the above-mentioned passages come to my attention I am thrown back into confusion and godlessness again, because I do not understand what is meant by sinning against the Holy Spirit, and because the Scripture verses seem to be in contradiction.

REPLY: The statement in Isaiah 1:18, which you quote, is confirmed in numerous New Testament passages, such as 1 John 1:19. It is assurance of pardon to the penitent upon which everyone of us can rely.

In Matthew 12:31-32; Mark 3:28-29, and Luke 12:10 we have Christ's declaration concerning forgiveness and the warning about sin against the Holy Spirit. The latter is the offense of so resisting and refusing obedience to the Holy Spirit as to become hardened beyond any recovery—settled in an unchangeable condition of disobedience and unbelief. It is so callous and godless that it cannot be turned into repentance.

Such a sinner has put himself out beyond hearing God's call and beyond any ability to respond to it. It is not any unwillingness or inability of God to forgive. The sinner's stubbornness has put him beyond acceptance of God's Word and beyond moral suasion.

The fact that a person feels his guilt, and desires pardon, is evidence that he has not sinned against the Holy Spirit. If he has committed that offense he will not worry or feel any guilt, for he is hardened beyond any such feeling, doesn't realize his danger, and doesn't care.

Anyone who fears he has committed this sin, but is at the same time eager for forgiveness, ought to have a physical check-up. Pessimism sometimes results from physical illness, known or unknown, from glandular upsets, loss of sleep, prolonged overwork, or a series of depressing happenings. Ask God to guide you aright, and place your trust in him.

BOOKS

TEACHER'S GUIDEBOOK

Teaching the New Testament. By Edna M. Baxter. Christian Education Press. 309 pages. $4.95.

The author describes her work in *Introduction:* "Part One is devoted to the content of the New Testament arranged to serve a double purpose: as background material for teachers and as reading for young people. Part Two describes a variety of procedures for the use of the New Testament in teaching young people and children of different age levels."

Dr. Baxter, who is head of the department of religious education at the Hartford Theological Seminary Foundation, has a wealth of study and experience as background for her writing. The activities she describes are really anecdotes of things that have been done, some of them in her Sunday School of Religion. The underlying principles, of course, are up to the minute with no possible exception. Is there a subtle distinction in the fact that the title is *Teaching the New Testament* instead of *Using the New Testament in Teaching?*

The volume can be used profitably by advanced students in educational use of the Bible. It is recommended for church school libraries where capable teachers can refer to it when they wonder what to undertake and how to proceed in their units if they wish to use the New Testament creatively.

Gettysburg RALPH D. HEIM

ABOUT JONATHAN EDWARDS

Steps to Salvation. By John H. Gerstner. Westminster Press. 192 pages. $3.95.

The 250th anniversary of the birth of Jonathan Edwards in 1703 has brought during the past seven years some refreshing new studies of the controversial New England scholar and divine. Among them is this one, with the subtitle "The Evangelistic Message of Jonathan Edwards."

As a pastor Edwards showed more love for books than for people and called on his parishioners only in emergencies. His regular 13 hours a day in the study soon set him in the center of a great revival that was to shake New England and the colonies.

It is his theology of evangelism that Dr. Gerstner seeks to sort out from the published and unpublished works, and to somehow organize. It was not easily done, for Edwards never attempted to systematize his theology and was often inconsistent and contradictory. He was a courageous evangelist and theologian, directing his scholarly cannonades against Arminianism while he continued to shore up the fortress of his own Calvinism.

Dr. Gerstner has ferreted out seven steps in Edwards' way to salvation, though no extant writing brings them together. He handles the contradictions sympathetically, even resolving many of them. His sincere attempt to understand the workings of so great a mind is amply rewarded in a book which this reviewer found to be more delightful reading than the sermons it analyzes.

Dr. Gerstner is professor of church history at Pittsburgh-Xenia Theological Seminary. He has given us a volume which all Edwards fans will cherish.

Springfield, O. RUSSELL FRANK AUMAN

SWEDISH REFORMER

An Archbishop of the Reformation, Laurentius Petri Nericius. By Eric E. Yalverton. Augsburg. 154 pages. $3.25.

For 42 years Laurentius Petri was archbishop of the Church of Sweden after the break with Rome. He was but 32 years old and a university don when he assumed these duties. Called a "Star of the Reformation" his works were so highly acceptable that in 1593 the Council of Uppsala expressed a wish for their publication—a wish unfulfilled for more than three centuries.

Considerable historical interest surrounds this able churchman and his stormy times, but the chief subject of the text here is his liturgical projects. A careful reading of the texts gathered here indicate solid, commonsense handling of the holy things of the

FORTRESS BOOKS

A new venture in religious publishing, a series of low-priced hardbound books dealing with the basic themes of Christian faith and life for all denominations.

MARRIAGE
by Harold Haas

Marriage has strong allies in today's society, but it also has strong enemies. A discussion of its problems and how to make it last through Christian faith and teaching.

PRAYER
by Olive Wyon

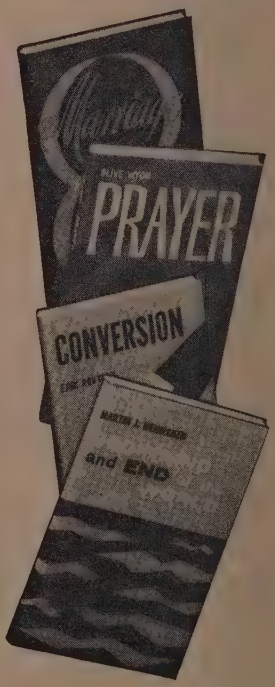
How to make prayer a practice filled with meaning and joy—and a regular practice so that it will transform life. A Suggested Form of Prayer for Daily Use is included.

CONVERSION
by Erik Routley

The author shows that "conversion" always a controversial subject may be experienced in a variety of ways from a dramatic moment to a slow growth.

BEGINNING AND END OF THE WORLD
by Martin J. Heinecken

The dangers posed by the most powerful weapons of destruction the world has ever known make us ask, "Where is it all going to end?" The author shows the Christian where and how to find a solid basis for his life, faith, and hope.



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church, not neglecting those things of the ancient and medieval church which seemed worthy of continuation: proper understanding of the sacraments, the use of eucharistic vestments, the apostolic succession (we are reminded that the Swedish Church however, did not let this be a barrier to their communion with other confessional bodies), full and competent use of the sermon time, observance of holy days, and much more.

The reader will note further the chief means of bringing the parish to life (and take heed today!): "careful and intensive preparation of those to be married," his ruling that public baptism should be public, and not the semi-private celebration that it so often is, his insistence on the good churchmanship of godparents, his recommendation that both parents and godparents and their friends should receive the holy communion on the day of the child's baptism.

It was said that the archbishop made a parish communion out of the Latin Mass! Something here, all right, for us today!

Minneapolis CLARENCE B. LUND

GUIDEBOOK FOR CHURCH MUSIC

Music and Worship in the Church. By Austin C. Lovelace and William C. Rice. Abingdon. 220 pages. $4.

Practical help is given in this book to everyone engaged in any phase of the church's music program. This takes in everybody from the minister to each member of the congregation.

The responsibilities of the often neglected areas of the music committee and the soloists are covered, as well as the more evident areas of minister, director, organist, and choir.

If every church owned a copy of this book and passed it around to individuals engaged in any phase of the congregation's musical activity, standards of church music would be raised considerably. A bibliography of ten pages contributes to the usefulness of this volume.

The authors have had wide experience in the church music field. Austin C. Lovelace is associate professor of church music at Garrett Biblical Institute. He has composed a great deal of choral music.

William C. Rice is head of the department of music at Baker University in Baldwin, Kansas. HELEN E. PFATTEICHER

Philadelphia

A MYSTIC'S STORY

Mystical Writings of Rulman Merswin. By Thomas S. Kepler. Westminster Press. 143 pages. $2.95.

One day in 1347, Rulman Merswin, a prosperous and pious Strassburg banker, was walking in his garden meditating on God's great love shown in Christ when he was suddenly filled with repugnance for all his lost time and wasted energy. He would cheerfully have given away all his possessions, left his wife, and gone into the forest if it had seemed God's will.

Giving up normal social life, he devoted himself from then on to prayer and meditation in an attempt to find peace, undergoing terrible temptations, often striking himself with whips and cutting his veins until he lost consciousness. After three years of this it seemed to him that God's will for him was to write of his experiences and visions, and in this book we have his story of his early struggles toward perfection, "The Four Beginning Years," and his vision of the real state of the world, "The Book of the Nine Rocks," in which he pictures most of creation, priests and nuns as well as laity, struggling in a mist of error while only a handful climb upward toward God over the nine rocks.

The translator and editor of this book is a professor of New Testament language and literature in the Graduate School of Theology, Oberlin College.

Pekin, Ill FRANCES SWARBRICK

Who's Who in the Bible. By Albert E. Sims. Philosophical Library. 96 pages. $3.75.

Brief indentifications of persons mentioned in Scripture, with references to pertinent biblical passages.

NEW BOOKS

Paul's Message and Mission

by William Baird

Questions pertaining to the evangelistic responsibility of the church and the individual are answered in this study of the writings and incidents in the life of the apostle Paul. **$3.00**

The Gracious Calling Of the Lord

by Robert John Versteeg

A fresh approach to two questions basic to the dynamics of evangelism: "What does it mean to become a Christian?" and "How does it take place?" Based on New Testament theology. **$2.50**

Leaves From a Spiritual Notebook

by Thomas Kepler

An anthology of inspirational reading taken from a select personal collection of letters, memoirs, prayers, and reflections of such "greats" as Franklin, Luther, Schweitzer, Sandburg. **$5.50**

Jesus and the Trinity

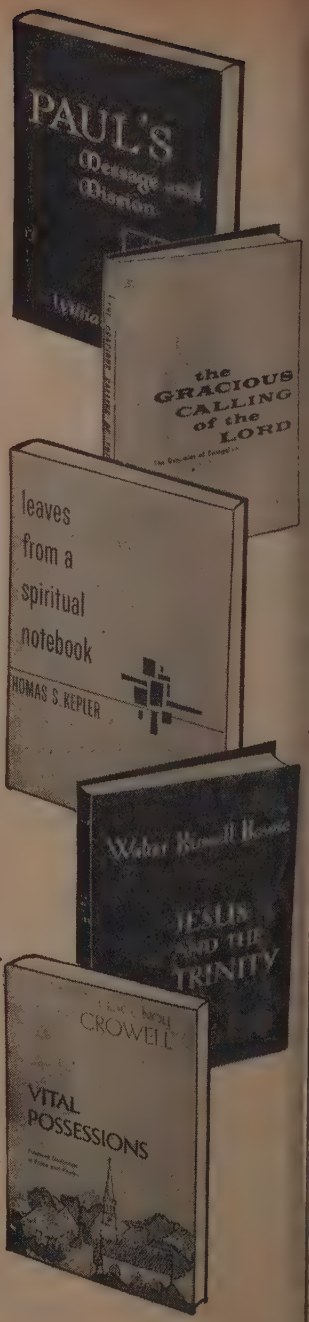
by Walter Russell Bowie

A lucid, non-technical explanation of the Doctrine of the Trinity, making possible a deeper religious experience by a better understanding of the relationship concerning the Triune God. **$2.75**

Vital Possessions

by Grace Noll Crowell

Fourteen devotions in prose and poetry expressing the greatness of God's gifts of the Bible, home, church, country, beauty, memory, and prayer. Each includes a quotation and meditation-poem. **$1.50**



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Home Mission Conference to Plan Strategy for the South

Representatives of all major Lutheran hurch bodies will map long-range mission rategy for the entire South at the 1960 ome Mission Conference to be held in tlanta, Ga., Sept. 21-23.

The theme will be "The Lutheran Church the South of Tomorrow." All sessions will e held in the Church of the Redeemer ULCA), Peachtree and Fourth Sts., Atlanta.

The conference was arranged by Dr. H. onrad Hoyer, former executive secretary the National Lutheran Council's Division American Missions, in consultation with e Rev. William Hillmer, executive secre- ry of the Board of Missions of North and outh America, Lutheran Church—Missouri ynod.

The various Lutheran church bodies have gistered 115 pastors, including synod of- ials and the staffs of national and regional ome mission boards.

Among the principal speakers will be Dr. oyer, now associate executive secretary of e Division of Home Missions of the Na- onal Council of Churches; Dr. James M. abbs, president of the Southern Regional ouncil; Dr. Earl Brewer, professor of ciology and religion at Candler School of heology, Emory University, Atlanta; Dr. hilip Hammer, president of an economic nd business research firm; Dr. Harold F. aufman, head of the Sociology and Rural fe division at Mississippi State University; nd Dr. Abdel Ross Wentz, professor emeri- s of church history at Gettysburg Semi- ry.

Dr. Frank K. Efird, of Salisbury, N. C., ll be the banquet speaker on Thursday ening.

Speakers on the first day will describe the esent cultural and economic setting in the uth. The second day will be devoted to scussion groups, in which the participants ll analyze the major concerns confronting e Lutheran church in the South.

Among questions to be considered are what responsibilities Lutherans have for sharing their confessional and liturgical heritage with Christians in the South, and what Lutherans can do to reach the millions of unchurched persons in the eleven-state region.

One of the nine discussion groups will tackle the human relations problem. Another will suggest ways in which Lutherans can co-operate with other denominations in effective mission promotion.

Background information furnished to the participants suggests that strategy for the Lutheran mission must take into account recent changes in the South, particularly growing urbanization, and the higher income of rural families.

Dr. Donald Houser, executive secretary of the Board of American Missions (ULCA), is the general chairman. The registrar is the Rev. John Wagner, Jr., assistant secretary of Urban Church Planning in the NLC Division of American Missions.

Among United Lutheran churchmen who will take part in the discussions are the full staff of the Board of American Missions, and representatives of the Board of Social Missions, and Board of Parish Education.

Also participating in the program will be the presidents and home mission secretaries of the various southern synods of ULCA: Virginia, North Carolina, Georgia-Alabama, Texas-Louisiana, Mississippi, Kentucky-Tennessee, Florida, and Central States.

On the final day, discussions will be summarized. Then a panel discussion on "How Can These Insights Be Used?" will be presented. Panelists are the Rev. Robert E. Lee, pastor of Reedemer Church, Atlanta; the Rev. William Von Sprechelsen, director of missions, Florida-Georgia District, Missouri Synod; and Dr. R. D. Lechleitner, executive secretary, Board of American Missions, American Lutheran Church.

All Social Missions Board Staff at Massanetta Assembly

By MARSHALL F. MAUNEY

ROANOKE—A total of 1,380 people attended the synodical summer assembly at Massanetta Springs, July 25-31. There were 751 enrolled in the leadership school. The entire staff of the Board of Social Missions met at the assembly and participated liberally in the program.

Dr. Dwight F. Putman told the assembly in the Sunday morning sermon "We must examine the values of our faith, the mission of the church, the basic purpose of the church."

"The great concern," he continued, "is to find the role of the church in the world. In some places, government is challenging the right of the church to exist. There is a battle for the life of the church and if we do not march communism may take over. Even more serious than the threat of communism is the threat of materialism."

Luther League Meets at College

LUTHER LEAGUE of Virginia held its largest convention in recent years on the campus of Roanoke College, Aug. 17-19. Officers elected were: Ramona Booze, president; Betty Norquest, vice president; Susan Rikard, secretary; Bill Moyers, treasurer; and Janie Lawson, statistician.

UNITED LUTHERAN CHURCH WOMEN held their annual convention at Marion College Aug. 23-25, with 281 delegates and visitors present. The keynote speaker was Miss Helen Shirk, missionary to Japan.

Officers elected were: Mrs. J. Lester Link, president; Mrs. W. C. Ayers, vice president; Mrs. Marshall F. Mauney, secretary; Mrs. Warren Smith, statistician; and Mrs. J. S. Koiner, Jr., treasurer. The synodical ULCW now numbers 5,693 members.

Arlington Church Dedicated

ADVENT CHURCH, Arlington, Va., dedicated its new building on Sept. 11. This is the first unit of a projected three-step building program (*see picture*).

The first unit consists of a combination chapel and fellowship hall seating 220 and an educational wing with four large classrooms. The chapel will be used as a fellowship hall when the sanctuary is built later. The third step will be an expansion of the educational wing. Cost of the first unit was approximately $100,000.

Sketch shows ultimate plan for Advent Church, Arlington, Va. Architect is Milton J. Prassas

Participating with Pastor Henry M. Schumann in the dedication service were Dr. J. Luther Mauney, Dr. Gould Wickey, and Dr. Paul M. Orso.

Bayside Builds First Unit

OUR SAVIOUR'S CHURCH, Bayside, is constructing its first-unit church and educational buildings. The contemporary structure, costing approximately $126,000, will provide a chapel seating 200 people including choir and nine classrooms.

Participating in the groundbreaking with Pastor Kenneth Carbaugh were the Rev. Charles Tusing, synod secretary, and the Rev. J. D. Keister, president of the Tidewater Conference.

CONGREGATIONS of the Staunton Conference will hold an area evangelism mission Sept. 25-29. The Rev. L. L. Linebarger is general chairman and the Rev. V. A. Moyer, Jr., is director.

CARIBBEAN

Properties Being Shifted To Puerto Rico Churches

By FRANCISCO MOLINA

SAN JUAN, P. R.—Steps are being taken for the transfer of approximately $400,000 worth of property from the Board of American Missions to six congregations of the Puerto Rico Conference. Board action is expected at the September meeting.

Congregations involved are: Good Shepherd, Monteflores; Zion, Bayamón; Redeemer, Puerto Nuevo; Messiah, Hata Rey; Grace, Río Piedras; Transfiguration, Río Piedras.

No title transfers will take place at present for St. Paul's, Puerta de Tierra, and Holy Trinity, Bayamón, pending possible relocation.

Spanish-speaking Pastors Wanted

IN A MODEST WAY the Caribbean Synod is striving to answer the demand of the church for Spanish-speaking pastors both in Latin America and the States.

The Rev. Miguel Sevilla has departed to the States to do Spanish-language work.

The Rev. José D. Rodríguez was commissioned this summer at Zion Church, Bayamón, as a foreign missionary to the Argentine.

Two more young men have been accepted as students for the ministry, bringing to a total of six the number of Spanish-speaking pre-theological students currently at the University of Puerto Rico.

Other possibilities are being considered.

Three Pastors Accept Calls

PASTORS Rafael Torres, Juan Acuña and Robert E. Fellows have accepted calls from the Board of American Missions to serve in the Caribbean.

Pastor Torres was ordained and installed at St. Peter's Church, Toa Baja, Puerto Rico, Aug. 21.

Pastor Acuña (Ohio Synod) has started work as assistant to Dr. Eduardo Roig at Good Shepherd Church, Santurce, Puerto Rico.

Pastor Fellows is expected this month at Christiansted Church, St. Croix, V. I.

PUERTO RICO CONFERENCE pastors held a retreat at Camp Yuquiyú, Luquillo, Aug. 11-13. Prof. José A. Cardona of the Puerto Rico Evangelical Seminary (interdenominational) was the main lecturer.

University Dean Dies

PROTESTANTISM in Puerto Rico mourns the death (Aug. 20) of the Rev. Domingo Marrero Navarro, 51, Methodist, Dean of General Studies at the University of Puerto Rico, former seminary professor, author of several religious and philosophical books.

A CROWD estimated at 4,000 gathered last week at the San Juan International Airport to welcome the Most Rev. Monsignor James P. Davis, recently made Archbishop.

CHRISTIAN ACTION PARTY registered 82,027 individual petitions by the Aug. 27 deadline, thus becoming a full-fledged party.

Mission Work Started Near Cincinnati and in Cleveland

By E. RUDOLPH WALBORN

COLUMBUS—Forty persons met Aug. 14 with Mission Developer David L. Miller in Union township, Clermont county, eight miles east of Cincinnati, to lay plans for the first Lutheran church in this southwestern Ohio county.

Services will begin this month, and the synodical director of missions, Dr. Albert H. Buhl, anticipates organization of a congregation with the name of "All Saints" late next spring.

Pastor Miller is a Hamma Divinity School graduate and was ordained last May by the Synod of Ohio.

WORK IN A CHANGING inner city area in the southeast section of Cleveland opened Sept. 1 when Pastor Allen G. Youngblood began developing a mission in the Kinsman road section.

The area is bounded by Shaker Boulevard, Lee Road, Miles Road, and East 116th St. Many Negro people are making their homes here and several of the established churches, none Lutheran, are moving out. The mission is a part of the total ULCA strategy to concentrate on large centers of population.

Cornerstone for Trotwood Church

TRIUMPHANT CROSS CHURCH, Trotwood, will lay the cornerstone for its first building Sept. 18. A cavalcade of cars will go from the school where services have been held since 1957 to the site where the building has been under construction for three months.

The first unit includes a chapel, Sunday school wing, and social area.

The mission was developed and is served by Pastor Dudley V. Riggle. The 200-member congregation, grown from 133 at organization, is expected to be self-supporting as regards salary aid by the end of its third year, says Mission Superintendent Buhl.

DIVINITY CHURCH, Toledo, served by the Rev. Alvin E. Bell as interim pastor since May, took first steps toward relocation with a service for the "Blessing of a Church Site" on a tract on Starr Ave., near Pearson Park, in Oregon, a newly incorporated suburb east of Toledo.

The eight-acre site was purchased for $16,800 by the Home Mission and Church Extension Society of Toledo. Divinity Church is in the path of an urban renewal project. The entire area will be industrialized some time in 1961, as part of Toledo's seaway development program.

Stewardship Teams Trained

IN A NEW stewardship approach prepared by the synodical board of stewardship and congregational life, 75 pastor-laymen teams are being trained to conduct an Every Congregation Visitation this fall, presenting the stewardship work of the synod.

The teams were briefed in four training sessions at Bowling Green, Fairborn, Newark and Canton.

A supplementary stewardship kit of LLM materials has been prepared for congregations, to be distributed by the visitors. They will have a ten-year study of each congregation's statistics to go over with church councils. Stewardship Director Leo F. Schwerin made the studies.

The synodical stewardship board has proposed a "guided grace" basis for apportionment quotas beginning with 1962, and the 1961 convention will take action based on the 1960 visitation results.

A WATER PAGEANT depicting events from the life of Dr. William A. Passavant, a pioneer pastor who traveled through Western Pennsylvania and the midwest founding hospitals and institutions of mercy, featured a Galilean Vespers Aquarama on Aug. 14 at Camp Y-Noah, near Canton. This was a project of the Lutheran Service Society of Northeastern Ohio.

Some of Tabernacle's vacation school staff with Pastors Tarbet (left) and Gunther (right)

PENNSYLVANIA

Suburban League Members Help in City Bible School

PHILADELPHIA — Tabernacle Church in West Philadelphia was planning to revive its vacation Bible school after a lapse of several years, and needed help. The word came to the Luther League of St. Paul's Church, in suburban Ardmore, and five members volunteered.

Thus, reported Pastors Ian F. Tarbet and James F. Gunther, reversal of the usual direction of mission assistance enabled Tabernacle, a revitalized inner-city congregation, to extend its witness in the community this summer.

The Leaguers from St. Paul's were Betty Anne Brown, Dale McGregor, Lena Epps, Aurelie Toconita and Barbara Orwig. They served as primary teachers and kindergarten assistants. Miss Toconita also played the piano and helped direct the choir.

Members of Tabernacle Church and volunteers from the neighborhood also served on the vacation school staff of 19 teachers and a "host of helpers," the pastors reported. Pre-registration was more than 150, and average attendance was 110 children.

The school was held the second two weeks of August. Pastors Gunther and Tarbet believed this was the best time, after the children had enjoyed several weeks of vacation. A period of regulated activity now, they felt, would help children to adjust more rapidly to public school in September.

The program begun this summer to supplement the regular Sunday church school will be continued this fall. Weekday religious training will be offered one afternoon each week after school, confirmation classes will be held Saturday mornings, and choral groups will be taught on another afternoon. Girl Scouts and Boy Scouts also will have weekly meetings.

Pastor Gunther was in charge of the morning vacation school program for children from ages 4 through 14. In the afternoons boys and girls alternately enjoyed swimming and arts and crafts classes.

"Mr. Protestant"

Dr. Fry Given First Copy Of Biography on Birthday

BUSY CHURCHMAN Franklin Clark Fry, just back at his desk in New York after spending a month in Europe presiding over meetings of world Protestant leaders, was honored Aug. 30 on his 60th birthday—with the publication of a biography about "Mr. Protestant."

Dr. Fry was presented with the first copy of the new book by Dr. H. Torrey Walker, Philadelphia, executive secretary of the Board of Publication of the United Lutheran Church in America. "Mr. Protestant" was edited by the Rev. Dr. Albert P. Stauderman, Philadelphia, associate editor of *The Lutheran.*

The biography contains chapters about the church leader as a father and husband, as a seminary student, as a pastor, as president of the United Lutheran Church in America, as a leader of the National Council of Churches, as president of the Lutheran World Federation and chairman of the Central and Executive Committees of the World Council of Churches.

German Bishop Hanns Lilje, in his tribute to Dr. Fry, said the American churchman "holds a position in the ecumenical movement which must be considered unique."

THE BOOK quotes *Time Magazine's* description of Dr. Fry as "perhaps the most influential leader of world Protestantism—one of the two or three American churchmen with a wide international reputation," and as "the most powerful figure among U.S. Lutherans."

Following are some of the sparkling comments about Dr. Fry from the chapters of "Mr. Protestant":

DR. H. TORREY WALKER: "It has been no surprise to those who have known him through long years that the Christian world has recognized his many capacities as a leader. This little book only vignettes a man who really requires three-dimensional treatment to do him justice."

THE REV. FRANKLIN DREWES FRY, pastor, Christ Lutheran Church, York, Pa.: "Our pride in our father is, to a real extent, an extension of our satisfaction in a family tradition of usefulness to Christ and His Church. We believe Dad has continued, even enhanced, this tradition."

DR. HARRY J. KREIDER, New York City, historian, New York and New England Synod: "After the initial shock of awe at the gulf between Fry and us intellectually, everyone (at the seminary) developed a great liking for him. That was easy because he made it so, for he liked people intensely. We soon observed that Fry's intellectual superiority was not restricted to his classmates. With astonishment at first, then with growing amusement—we were normal students!—we saw that the seminary faculty was included too."

THE REV. THOMAS B. KLINE, pastor, St. Paul's Lutheran Church, Wethersfield, Conn.: "Most people who work with Franklin Clark Fry are aware of the complexity of his character. My association with him

in a parish ministry gave me one dominant impression of him: a man of simple, direct, personal faith who wholeheartedly devotes his exceptional talents to the glad service of the Lord."

DR. HENRY ENDRESS, New York City, executive secretary, Lutheran Laymen's Movement for Stewardship: "Within Franklin Clark Fry is a hunger for deeper spiritual life in his church."

BISHOP HANNS LILJE, Hannover, Germany, former president, the Lutheran World Federation: "Today Dr. Fry holds a position in the ecumenical movement which must be considered unique. He is the president of the Lutheran World Federation, which is not only the largest single Protestant body, but an ecumenical organization with a great deal of spiritual vitality. He is at the same time chairman of the Central Committee of the World Council of Churches. This is not only the greater, nearly-all-embracing organization of all Christian churches, with the exception of Rome and the Moscow Patriarchate; but, according to the Constitution of the World Council, the chairman of the Central Committee is by far the most influential person in the whole machinery of that council, with the possible exception of the executive secretary. . . .

"Because he is deeply rooted in his church and well versed in its theology, he is able to introduce in the cause of Christian unity the indispensable combination of longing for truth and brotherly love. The day when a church leader of that stature completes his sixtieth year focuses the attention of the world upon him."

JUDGE JAMES F. HENNINGER, president judge, Superior Court of Lehigh County, Pennsylvania, and member of the ULCA Executive Board: "On every continent and on several islands, Dr. Fry has demonstrated his exceptional skill as a parliamentarian. To his greater credit, let it be said that this genius has always been used to guide and not to frustrate."

Crosscountry

AN EPISCOPAL rector stirred a mild tempest in Philadelphia when his paid church ad in the city's newspapers proclaimed that "parochial schools, Protestant and Catholic, threaten our American way of life, dangerously undermine our public schools, and are costly, segregated and wasteful."

Newspapers reported that callers denounced Dr. W. Hamilton Aulenbach's ad as "outrageous" and "offensive." The Roman Catholic *Standard and Times* responded with a strong defense of parochial schools which it said "antedated public schools by more than a century" and "do not cost taxpayers a red penny."

BEER AND BAPTISTS had better not mix, a Gainesville (Georgia) pastor warned his congregation. Dr. E. B. Shivers, pastor of Central Baptist Church, said any members of the congregation who sign a petition asking a referendum on sale of beer in the community would be put out of the church. The referendum petition circulated in the community after the city commission had voted 3-2 to outlaw beer sales.

HORSEBACK RIDING is better than hotrodding as an answer to juvenile delinquency, says a Roman Catholic priest who maintains a riding ring at St. John the Baptist Church in Hugo, Minnesota.

The Rev. Lloyd Fortin is impresario for a horse show that his parish stages annually. This year's show drew nearly 4,000 persons. Proceeds are used to improve and equip parish-owned land for recreation.

"A boy or girl who rides, grooms and cares for a horse won't be a juvenile delinquent," says Father Fortin.

A VACATIONER approached the stamp window in the Petersburg, Va., post office, and said "I want a stamp."

"What denomination?" asked the clerk.

"Methodist," responded the patron.

NEW YORK

Buffalo Children's Home Plans Temporary Closing

By HERBERT A. BOSCH

BUFFALO—Steps are being taken leading to temporary closing of St. John's Home for Children, now in its 96th year of work. Founded in the post-Civil War days, the home ministered first to orphans of Lutheran congregations and soon extended its ministry to children of all faiths.

A project at first of St. John's Church alone, the home gained the support of the local Lutheran constituency of the synod, and today its board members are drawn from and support is derived from the 34 congregations of western New York.

Changing patterns of social and economic life and the dwindling "orphan" population have altered the need for a residential home for a long period, and this cessation of operations coincides with the retirement this fall of the superintendent and house-father, Pastor Frank P. Welkner.

J. Harold Genrich, chairman of the planning committee of the board, and member of Ascension Church, Snyder, said:

"The home for children is not going out of business. It is taking time out for retooling, to determine what the needs of the church and the community are, and then to make provision for these needs."

Old St. John's Church Passes

ONE OF THE landmarks of church life in this city will soon disappear, as old St. John's Church, Hickory Street, is demolished. After several attempts to effect a sale to other congregations, which brought no fruit, the church property was sold to commercial interests.

Because of a deed stipulation that the property should revert to the heirs of the donor of the ground, dozens of potential heirs were contacted to secure waivers of interest before the sale was made final. The proceeds of the sale will be applied against the indebtedness incurred when the congregation moved to suburban Amherst. Dr. John Schmidt is the present pastor.

THE SECOND "Service for Lutheran Men" will be held on the afternoon of Sept. 25 at Resurrection Church, the Rev. Robert M. Ireland, pastor. Men from the American, Augustana, United and Missouri Synod churches will attend.

Last year more than forty congregations were represented in the delegation of 300 men, and this year the number will be increased. The Rev. Russell E. Swanson of Trinity Church, Augustana, will preach.

PACIFIC

Mission at Hood River Ready for Organization

By OLIN G. DASHER

SEATTLE—Our Redeemer Church will be organized in Hood River, Ore., east of Portland, on Sept. 25. The Rev. Homer W. Berner, Pacific Synod mission superintendent, will conduct the service.

Pastor Ernest W. Vetter, mission developer, expects about 65 adult members to be enrolled. A parsonage and church site have already been purchased, and plans are already underway to build a first unit.

Site for Alaska Mission

A CHURCH SITE has been purchased for the proposed new congregation being developed by the Rev. William Slee in Fairbanks, Alaska. Last Aug. 8 construction of a house chapel was begun on a lot near the permanent site, which is near the University of Alaska campus.

CHRIST THE KING CHURCH, recently organized at Tigard, Ore., called Mission Developer Fred Julifs as the first pastor. The congregation dedicated its $18,500 parsonage on Sept. 11.

ST. PAUL'S CHURCH, Vancouver, Wash., will dedicate its $140,000 parish education unit Sept. 25. Renovation of the church building has also been completed.

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PACIFIC SOUTHWEST

Mission in Los Alamitos Gets Start at Race Track

By LOUIS F. MERTZ

LOS ANGELES—Starting a church at a race track is better than not starting one at all, decided the Rev. Carl Roessler, developer of the new ULCA mission field at Los Alamitos, near Long Beach.

Unable to find other temporary quarters, the prospective congregation will hold its first services Sept. 18 at the Los Alamitos Race Track, in a western-style barroom in the track's clubhouse.

Two of the more than 100 families who have expressed interest in joining the church are Mr. and Mrs. Robert Bet and Mr. and Mrs. John Luck, said the pastor.

Pastor Roessler had to obtain special approval of the unusual meeting place from the Board of American Missions. He explained it was a question of using the track facilities or nothing.

The new Rossmoore residential area nearby has no theater, mortuary or dance hall. The Los Alamitos Youth Center has provisions barring use by religious groups. So does the Orange County school system.

"So we tried a long shot," said Pastor Roessler. Owner Frank Vessels offered use of the track facilities without charge.

The bar will be covered during services.

PACIFIC SOUTHWEST SYNOD is observing "College Sunday" Oct. 23, to emphasize its project of building a gymnasium for the new California Lutheran College which will open in September 1961. A convocation will be held the next day at the site at Thousand Oaks.

Arizona Church to Expand

ST. PAUL'S CHURCH, Globe, Ariz., the Rev. E. Ellsworth Campbell pastor, plans a fund campaign to eliminate the present debt and to enlarge its facilities.

TRINITY CHURCH Manhattan Beach, the Rev. Dale Hultgren, pastor, completed a campaign for $40,000, $5,000 above the "must" goal.

FAITH CHURCH, Duarte, the Rev. Harry Baertschi, pastor, recently acquired a Minshall organ, the gift of Mr. and Mrs. Mel Haller.

A JAPANESE LUTHERAN layman, Isamu Kuioshita, visited Los Angeles and San Francisco recently. A member of the Japanese government's commission on parks, he inspected parks in the California areas. He is treasurer of the Kurume congregation and a member of the executive committee of the Lutheran Church in Japan.

PASTOR KARL E. KNISELEY, of First Church, Glendale, returned from a visit to the Holy Land. Dr. Charles B. Foelsch, president of Pacific Lutheran Seminary, is touring the Orient on an educational fellowship grant.

Newlywed Burridges with Pastor Ross Hidy

WHEN JOHN BURRIDGE and Elizabeth Ludemann were married at St. Mark's Church, San Francisco, it marked the fourth generation of one family to be married in the oldest Lutheran church in the west.

Betty Ludemann's great-grandparents, both from Germany, were married there in 1859.

The Ballot at Atlantic City

Committee presents two nominees for each place on boards and agencies

IN ACCORDANCE with the provisions of the ULCA By-Laws (SECTION V, (c), Items and 6), the Secretary of the Church here resents the list of the nominees chosen by he 1960 ULCA Convention Committee on Nominations at its meeting in Pittsburgh, a., Aug. 18 and 19, 1960.

Two nominations for each place on board nd agencies are presented.

Under the guidance of Dr. Wilbur E. Tilerg, chairman, and the Rev. Luther F. chlenker, secretary, the committee exmined 334 nomination suggestions (naming 45 individuals) furnished it by ULCA elecve agencies and by convention delegates. he committee was not under any obligaon to accept those suggestions but was free o add to them names of eligible persons who commended themselves as having special competence to serve the several boards and agencies. Pursuant to the provisions of the ULCA By-Laws, the committee also had regard to the synodical and territorial origins of persons presently serving elective agencies and those suggested for nomination.

AS THE REPORT of the Committee on Nominations is being presented, at the Thursday afternoon, Oct. 13, 1960, convention business session, additional nominations may be made from the floor by delegates.

Should any of the nominees listed below find it necessary to decline nomination, word of the declination should be sent to the Secretary of the Church, the Rev. F. Eppling Reinartz, 231 Madison Avenue, New York

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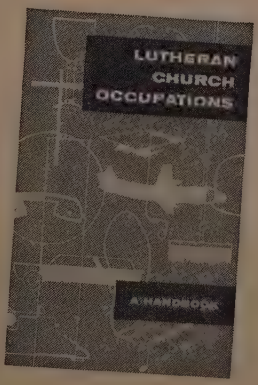

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BALLOT—Cont.

16, N. Y., at the earliest possible date. A sub-committee of the Committee on Nominations will meet before it presents its report to the convention to substitute names for any withdrawn from the list of nominees.

The Committee on Nominations is:

Clergymen: Alvin J. Baetz, Peter Brath, Edward G. Goetz, C. Donald Heft, Raymond M. Miller, Robert J. Schenck, Luther F. Schlenker (secretary), Viggo Swensen, J. Louis Wolf, John L. Yost, Jr.

Laymen: Wilbur E. Tilberg (chairman), Fred Hashagen, E. S. Heckathorn, H. C. Hoisington, Einer P. Juel, James A. Lambie, Compton H. Usina, Otto W. Woltersdorf, Charles K. Woltz.

Asterisks preceding names indicate that persons so designated were suggested for nomination by the elective agency concerned.

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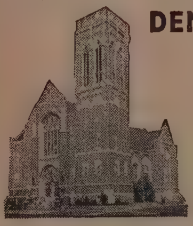

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(*Continued on page 46*)

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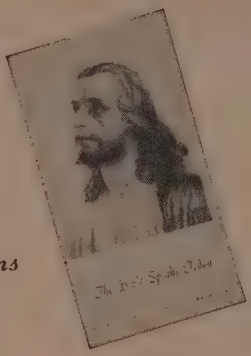

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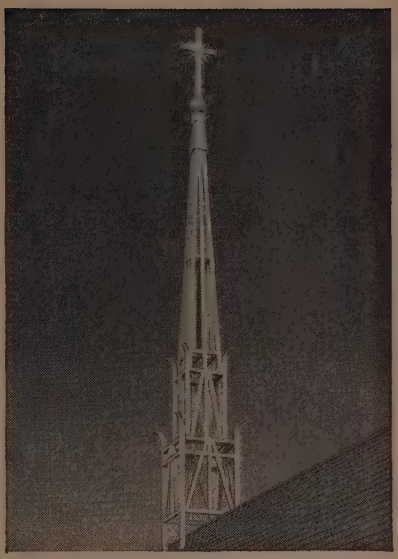

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—CHANGES OF PASTORATE—

NORTH CAROLINA

EDSELL, ROBERT W. From Peace Church, Gibsonville. To Alamance Hills area, mission developer.

KINNEY, PAUL G. From St. Enoch's Church, Kannapolis. To St. Paul's Church, Statesville.

MARTIN, CLAUDE J. From St. John's Church, Norfolk, Va. To Bethany Church, Kannapolis.

MILLER, PAUL L. From Good Hope Church, Hickory. Retirement.

NORRIS, JEFFERSON L. From Grace Church, Hendersonville. To Board of Trustees for International Ministry to the Aging and Helpless, executive director.

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NORTHWEST

UCK, DOUGLAS H. To Holy Trinity Church, Marshall, Wis.

LSON, RAYMOND. To Trinity Church, Kenosha, Wis., assistant pastor.

ELL, JOHN W. To Cross of Christ Church, St. Louis Park, Minn.

OHIO

OHNSON, NILS, JR. To First Church, Miamisburg, associate pastor, and Stettler Church, Miamisburg, supply pastor.

DECEASED

MRS. CORDELIA A. BIRK, 53, wife of e Rev. Ralph W. Birk, pastor of Messiah hurch, Cocoa, Florida, died Aug. 19 in arrisburg, Pa. A native of Gettysburg, a., she was a graduate of Shippensburg ate Teachers College and taught for sev- al years in Adams County schools.

Besides her husband she is survived by a aughter, Ellen, and a son, David R.; her other, Mrs. Charles B. Hartman, and a ster, Mrs. Donald L. Gulden, of Harris- urg; two brothers, C. Stanley Hartman and ohn C. Hartman, of Gettysburg.

Funeral service was conducted Aug. 21 in emoyne, Pa., by Dr. Dwight F. Putman, e Rev. Allan Fenner and the Rev. George . Birk. Interment was in the Grandview emetery, Johnstown, Pa.

MRS. BERTHA KELLEY WHEADON, , wife of Dr. Ralph D. Wheadon, died ug. 3 in New Philadelphia, Ohio.

She had served with her husband in pas- rates at New Springfield, Ohio; Hunting- n, Logansport, Jeffersonville, Hoagland nd Bryant-New Corydon, Indiana, and Con- antine, Mich.; also for ten years at Mul- rry, Ind., while Dr. Wheadon was superin- ndent of Mulberry Lutheran Home. She nd her husband lived in New Philadelphia nce his retirement three years ago. She as president of the Michigan Synod Wom- n's Missionary Society in 1927-28.

Surviving are three daughters, Mrs. Wil- am Pifer, Ft. Wayne, Ind.; Mrs. Jane W. lount, Monroe, Mich., and Mrs. Richard olmer, Jeffersonville, Ind.; six grandchil- dren, and a sister, Miss Zella Kelley, New Philadelphia.

Funeral service was conducted Aug. 6 in Emmanuel Church, New Philadelphia, by the Rev. James N. Fisher. Interment was in Evergreen Cemetery.

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Director of Christian Education and Youth Worker at Trinity Lutheran Church, Hagerstown, Md. Reply to Mrs. Thomas Cochrane, 231 E. Irvin Ave., Hagerstown, Md., giving references and stating experience.

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IN CONCLUSION

PROBABLY nobody likes strikes, except a handful of labor leaders who enjoy their power in being able to close down an industry. Strikes are outmoded, wasteful, and crude as a means of settling economic problems.

There used to be no other way. Laborers were poorly organized, had little bargaining power, and there were no governmental agencies for mediation. Rough battles along the picket lines were the only means available for labor to win higher living standards.

Now nobody wins a strike. In the end there has to be negotiation, and the results are usually about what they would have been if neutral arbitrators had been given the case in the first place.

IT MAY NOT be a tragedy that the Pennsylvania Railroad was struck this month for the first time in its 114-year history. It didn't hurt me, for example, although I was in Chicago after the last PRR passenger train started eastward. A good friend in United Airlines put me aboard a jet and I was in my own home in three hours. But the waste of manpower, of economic resources, and dislocation of orderly processes of life leave a deep wound in the nation.

Worst of all, the unions in an effort to keep their men employed are constantly fighting for work rules which increase the costs of production far above reasonable limits. Numerous union men have told me how much troubled they are because their shop stewards won't let them do half as much work in a day as they easily could.

One can understand how the unions became as they are today. It hasn't been many decades since the 12-hour day and the pitiless exploitation of labor. Unions learned their tactics from ruthless management. Now they are strong enough to fight back.

This is part of the high price we pay for free enterprise, which must be guaranteed to the worker as well as to the industry. Freedom of any kind is of infinite value. We should have learned this thoroughly as we have witnessed the development of the various dictatorships in our time.

But it should not be impossible for wise and fair-minded men to investigate all important facts in a specific dispute and recommend a settlement. Grim-faced opponents fighting things out with one another aren't likely to come to conclusions which are fair to either side. These frequent labor-management explosions don't make any more sense than the prolonged and futile Arab-Israeli conflict.

THE INDIVIDUAL laborer who is caught in this wrestling match of the economic giants hasn't much chance to find satisfaction in work well done. I suppose that's why Werner Elert wrote in his book, *The Christian Ethos,* that "under current conditions the requirements for a genuine understanding of Luther's doctrine of vocation are no longer present."

In Luther's simple world of farmers and small-town craftsmen, he thought a man could feel, in whatever occupation he found himself, that he was serving God. This old joy of service in one's vocation has become impossible for innumerable individuals today.

Countless individuals in today's complex world are not free to act according to their conscience. Unemployment is always waiting right around the corner. Maybe this is a subject on which candidates for the U.S. presidency ought to make speeches.

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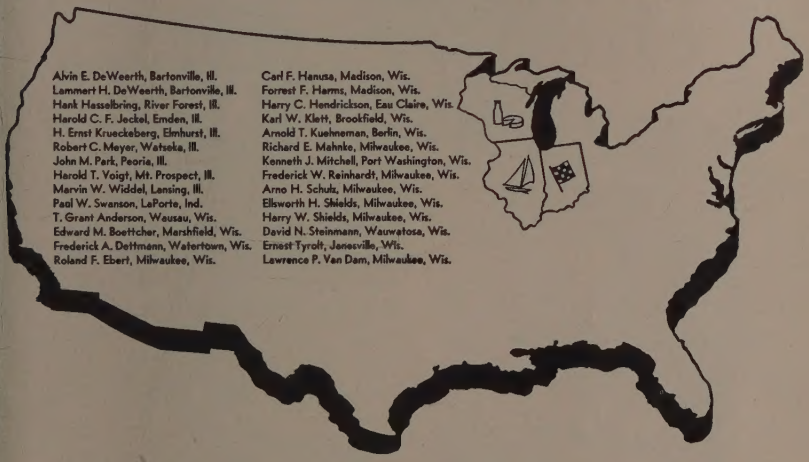

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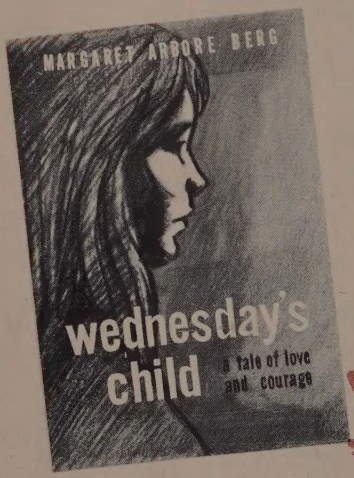

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